

oath they were able to invent; yet this party selected Gen. Taylor, the chief actor in that war, and by 'spontaneous combustion' made him President of the United States. From that time the degradation of the American people has become more and more apparent. The repeal of the Missouri Compromise followed; and the prophets of the Republican party are now praying, as the highest desire of their souls, that there may be a millennium return to them of that old compromise—a compromise so infamous, that Henry Clay, with all his eloquence, was scarcely able to impose it upon the country. All those predictions have transpired with such accuracy, that had the author of them lived in the days of Jeremiah, we should now have,—I know not how many books of prophecy. If we had sat on the Mount of Vision, and predicted all those events which have since transpired, and which are but the legitimate offspring of slavery, we should have met with the same treatment which honored the martyrs of past ages.

Having foretold these events—the annexation of Texas, the war with Mexico, the passage of the Fugitive Slave Bill of 1850, there was still another chapter of horrors to be read. The original Missouri Compromise gave only half the country to slavery; its repeal gave up the whole! Then came the scenes enacted in Kansas, by the Slave Power pouring out its vials of wrath upon that unhappy land; and then the outrage in the Congress of the United States, in which a Senator from Massachusetts was smitten down by ruffian blows, his blood staining the floor of the Senate Chamber. The victim is borne away senseless, while the ruffian goes home, receives every mark of honor at the hands of his constituents, and sweet kisses from a thousand lips, and is then returned to his place in Congress without a dissenting voice!

Then followed the election of James Buchanan, and the decision of the Supreme Court in reference to the case of Dred Scott;—all these in quick succession. And when all this has been done, the leader of the best political party the country can furnish,—standing as it were in the blood of Sumner, and in presence of his empty chair, the South pouring in upon him every form of insult and outrage—stiling him ‘a mean, empty-headed Natick cobler,’ and his constituency ‘a miserable conglomeration of greasy mechanics and moon-struck theorists’—rises in his place, and, bowing gracefully, declares that Massachusetts will ever be loyal to the Union; that she had rather have a slaveholder for President of the United States than a Northern man; that he will vindicate the right of South Carolina to hold slaves, and will visit every man, North or South, with a traitor’s doom, who may dare to lay his hand upon the Union to destroy it! All this must be added to the catalogue of events, during the last twenty years of our country’s history.

What do you think, to-day, of the Abolitionists? You ridiculed us as in 1837; you cursed us in 1838; and you cursed us again when we would not join you in the war against Mexico. In 1850, we were mobbed in the city of New York. Some of us knew what it was to be mobbed in four towns in a single week. All that we predicted, and more than we predicted, has now, at the end of twenty years, proved true.

While these events are transpiring, we have many revivals of religion, thousands are gathered into the folds of the Church; the number of ministers is increased, Sunday schools multiplied, and the Western wilderness, through these influences, buds and blossoms as the rose. But, in all this time, we have never heard of the emancipation of a single slave. Roman Catholic Mexico became independent of Spain, and, while we were building Protestant churches, she abolished slavery. While she emancipated her slaves we built up Methodism and Congregationalism, and the next ten years was marked with those other events to which I have referred. Mexico was invaded by Protestant powers; and when we had conquered her by murdering one hundred thousand of her people, our Protestant ministers hastened to their temples to thank God that Roman Catholic Mexico was then in a condition to receive the Gospel! During the past year, there have been many revivals—so we are told by the different religious bodies now holding their anniversaries in the city; but it has never been my fortune to happen in a place where one of these revivals occurred. The boy was told, that at the end of a certain rainbow might be found a pot of gold. The difficulty was in finding an end to the rainbow; and this has been my experience in searching for revivals of religion. Here is one fact worthy of notice: not the least alarm is felt, throughout the entire South, in consequence of the outpouring of the Spirit here at the North; while our little meeting will spread terror there! No other meeting held in Boston during this Anniversary week will create such alarm in the ranks of the slaveholder as this. We have, then, the assurance that our movement is deserving of your support and encouragement. Our cause is stamped with the impress of divinity; and though mobocracy may temporarily crush it to the earth, it is immortal, and can no more die than God himself.

One remark of Dr. Cheever last evening, (and it was highly applauded,) was, that ‘Silence is positive complicity in the guilt of the slaveholder. We cannot stand still, without exerting an influence in favor of slaveholding.’ The part which each individual performs in sustaining this government, owing to its peculiar character, makes him individually responsible for the existence of slavery in the land. The strength of the Slave Power consists in our acquiescence in the measures which tend to perpetuate this slave oligarchy. It rests with us to overthrow the institution, to commence at once the work of disunion. A sense of justice to the slave leads us to pursue this course. I therefore second the resolution, criticising the position of the so-called anti-slavery politicians of the country, and regret that those ‘Christian abolitionists,’ who, like Beecher and Cheever and others, stand connected with ecclesiastical bodies, and acknowledge slavery to be a sin *per se*, had not been included. I do see how it is possible for Cheever to remain in any church which does not declare slavery to be a sin *per se*. No matter how eloquent the word in behalf of liberty; if the personal attitude of the speaker is one which recognizes slavery as worthy the protecting and fostering care of the Church and the Government, that word can never be fully efficient. Cheever’s influence, if he persist in fellowshiping Nehemiah Adams and other clergymen who are in fraternal relations with the slaveholder, must be fatal to the true idea of Anti-Slavery. That influence will have a tendency to lower the standard of action in all who admire him, thereby converting the anti-slavery ranks into a bulwark of the system we desire to overthrow. ‘If,’ say they, ‘such a man as Cheever can fraternize with a pro-slavery church, we may do it;’ and thus an uncompromising opposition to slavery is proportionally diminished.

There is no course for us to pursue, in carrying forward the work for which this Society was organized, but that of hostility to every influence in support of slavery. There is no way in which we can build what we would have reared in this country, political and religious institutions dedicated to freedom, but to continually present to the mind the highest abstract idea of freedom. That idea must have an existence in the heart, before it can be organized into institutions. As the noble edifice must have existence in the brain, before it can be constructed by the mechanic, so must all, who would rear in this country institutions worthy the reverence of the friends of freedom, present the highest model of which we can conceive. What is that model? No government shall recognize property in man. But this government is modelled after the architect of slavery. The Fugitive Slave Law is one of its chief ornaments. Our religious organizations are formed by the same architect, and horrible indeed are they in the eyes of the slave; but what would be the character of a religious organization, modelled after the architect of liberty? It would be to slavery what the old Covenants are: it would refuse to fellowship the supporters of slavery. It is your duty and mine to see that our position is in accordance with the dictates of liberty, and then to labor with whatever power we may possess to build up a sentiment which shall create and fashion institutions dedicated to freedom.

SPEECH OF REV. ANDREW T. FOSS.

Mr. Foss said, that to him slavery was a self-evident wrong; and whatever strength and ability he possessed, he should devote in denouncing it. There is nothing in it which commands it to the conscience and the affections; and if it were left unrebuked by the government, the religion, and the institutions of the land, it would fall. It is our duty to remove, as far as possible, the influences which support this great iniquity. I have (said Mr. F.) fault to find with the clergy of our land. From the outset, they have opposed our movement, and are more or less complicated with the wrong. Beecher and Cheever speak brave words for liberty, but they stand directly connected with the Slave Power, and fellowship it as a Christian institution. Beecher follows ‘South-side’ Adams as a Christian minister, but horse-thieves and pick-pockets are rejected. I hold it to be more necessary to criticize Cheever than Adams; the latter needs no criticism; he stands the devil confessed—the horns and hoof all exposed—while Cheever claims to be anti-slavery, and what he preaches passes for this.

The people of this country do not regard slavery as a crime. They do not feel that it is a great social and political wrong. Our church do not believe it; and the great work of the Anti-Slavery Society is to convince them of this truth. When this is done, the crime of man-stealing will be treated like other great crimes. Dr. Waterbury says the Church needs reform! Agitation is not favorable to piety! Godliness does not consist in delivering four millions of slaves from their bonds, and giving them the privilege of reading the Bible! Now, I believe heaven begins here; I believe in a working heaven; and I know of no greater or better heaven than in working for the elevation of our race. For fear I may be misapprehended, I want to say that I have no regard for or fellowship with the religion of the land—I utterly repudiate it. Nor do I fellowship the government. The government is the offspring of the religion of the land. Both are responsible for the existence of slavery.

I have some fault to find with the political parties of the day. The Democratic party is composed of two classes—knaves and fools. Cushing and Hallett of the former class; Tom, Dick and Harry to the latter. I would not attempt to convert such men as Cushing and Hallett; they would not stick if we did; for they once professed to be friends of the Anti-Slavery cause. I do not wish to convert them, but let them remain where they belong. I have no criticism for the Democratic party: it stands undisguised. There are honest men in the party, but they do not control it.

The rank and file of the Republican party are honest men; they suppose they are working effectually for the overthrow of slavery. The speeches of Wilson and Hale, last winter, are so apologetic in reference to the course they are pursuing, containing as they do so many promises of good behaviour and fealty to the Union, that I am led to doubt the honesty of these men. Hale went to Congress a noble man. He returns with the physical man reduced, and his soul is shrivelled. His speech last winter has done more to delay emancipation than any speech he ever made has helped it. I am pained at the conduct of these men. This party came before the world, and said—no, they did not exactly say that it was anti-slavery—individuals in that party say this, but as a party they deny it. It reminds me of a poor Englishman, who wished to be a member of the Anti-Slavery cause. I do not wish to follow his eloquent words; yet these are nothing, unless followed by consistent action on the part of him who speaks them. In the action of Dr. Cheever in accordance with his words? If so, then he is among the most eloquent men of our time. We can say this of a Phillips, because with his eloquent words we see consistent action. It is not so with Dr. Cheever. All must agree that his words are words of earnestness and power, pronounced, as it were, with a spirit of prophecy; yet, judging from the past, his oratory is not followed by consistent action. It may in the future be consistent; if so, our admiration and commendation can have no limit.

One year ago, we had not the eloquence of Cheever alone to stir the hearts of the citizens of Boston. We had the eloquence of Sumner’s prostrate form and bleeding head. By some he was spoken of in terms of severe criticism. ‘I will wait,’ says one, ‘before I criticize, and see what may be his future action.’ During the summer, he wrote a letter, in which he advised the citizens of the country to vote for Fremont, and sustain the policy of the Republican party. This, then, was Sumner’s action. What was the result of this action is a question which concerns the slave, and those who represent him. It tended to lower the standard of Anti-Slavery in the minds of many who would otherwise have remained consistent abolitionists; and the same may be said in reference to the action of Cheever, Coddings, and the leaders of the Republican party generally, as well as that of the ‘Christian’ Anti-Slavery movement, which to-day holds its Convention in Park street church. Sumner’s advice tended to perpetuate this Government and Union—this machinery by which the slaveholders of the country are enabled to perpetrate wrong and outrage upon their victims. What difference can it make to the slave, whether Buchanan or Fremont administers the government? Our first duty, as abolitionists, is to pursue an uncompromising and consistent course of action, and invite others to join us. If the theory of our movement be correct, then let us draw the line closely. There is no middle ground between right and wrong—between Anti-Slavery and Pro-Slavery.

We made. Run this machine of government the next seven years, and, Republicans! you will do no better with it than did your predecessors. I complain, then, of this party, because it is leading true anti-slavery sentiment astray. It is doing far more harm to the cause than the Democratic party, because it raises a false issue, which is not done by the Democratic party.

I know not what is to follow. We acquiesce in whatever the Slave Power sees fit to impose upon us. Texas is annexed; Mexico is invaded, and their citizens butchered; the Fugitive Slave Law is passed, and executed in Boston; the Kansas Nebraska law is enacted, and the freemen of Kansas are outraged and murdered. Now we have the Dred Scott decision, and we still acquiesce! There will be, within five years, a slave depot established in the city of New York. Ships are now being fitted, constantly, from that port for the slave traffic on the African coast. We submit, for we have not spirit enough to resist. We are non-resistants, not from principle, but from sordid considerations alone. Until we are ready to sacrifice every interest to the cause of the slave, our efforts for his redemption will not succeed—till then, our labors will be in vain.

SPEECH OF CHARLES L. REMOND.

During the last few weeks, much had been said respecting the late decision of Judge Taney. There are many who have approved of it from their regard for slavery; while others object to it as an outrage upon the Constitution and common humanity. Some papers go so far as to declare that we may look in vain for a similar decision in any civilized country. Without wishing to occupy time, he (Mr. Remond) would only say, that he held this decision to be in close keeping with the original design, spirit, and purpose of the American Constitution. It is in perfect accordance with the usages of the American Government, from its formation to the present time. With these, the decision is consistent, and he had no fault to find with it. Now, let it be borne in mind, (said Mr. R.) that while I believe the decision to be consistent with the spirit and purpose of the framers of the American Constitution, I am not here to concur in it, but to say that I hold the decision, and the men who made it, in inexpressible contempt. If there is one man more fitting than another to be a hewer of wood and a drawer of water—more fitting to have the initials of a master’s name branded into his cheek—to live out the most miserable existence fated to a human being; if there is a man who, in the language of Byron, should ‘not find a shelter in the wilderness, a home on earth, a grave in the dust, nor receive a blessing from heaven, but who deserves a resting-place in hell itself’—that man is Judge Taney. To this extent am I in union with that celebrity, and in harmony with his decision—no farther. ‘NO UNION WITH SLAVEHOLDERS’—the motto of this Society—I hold to be coincident with the idea of a dissolution of the Union; and I have no higher or holier mission here than to labor to accomplish this object, as the only means of saving the American people, and the only institutions in our land worth saving. It matters little whether we have one railroad or a hundred; whether we shall have one bank or a thousand; whether American genius shall be recognized in Great Britain; whether American literature shall be felt on the Continent of Europe; whether American seamen, as against British seamen, shall make the most rapid passages across the Atlantic; or whether American generals shall out-general French generals. But it does not matter whether the American Revolution shall ever be completed; and whether those monuments, erected to mark the spot where men bled and died for liberty, shall be so many insults to the poor and oppressed of this land, or whether they shall be monuments around which shall cluster a pure Democracy and a genuine Christianity.

We are here to urge the claims of the oppressed of the land, though they may be as ignorant as Hottentots, or as barbarous as the barbarians of Barbary.—The time is coming when the glowing picture of the American Union and American patriotism, so beautiful and eloquently drawn by such men as Webster, Seward, and Everett, will perish as if by magic. We are here to urge the claims of the oppressed of the land, though they may be as ignorant as Hottentots, or as barbarous as the barbarians of Barbary.—The time is coming when the glowing picture of the American Union and American patriotism, so beautiful and eloquently drawn by such men as Webster, Seward, and Everett, will perish as if by magic. We are here to urge the claims of the oppressed of the land, though they may be as ignorant as Hottentots, or as barbarous as the barbarians of Barbary.—The time is coming when the glowing picture of the American Union and American patriotism, so beautiful and eloquently drawn by such men as Webster, Seward, and Everett, will perish as if by magic.

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JUNE 19.

THE LIBERATOR.

NEW PUBLICATIONS.

STATE RIGHTS—A NORTHERN REPUBLIC.

NEW GARDEN, (Ohio) May 31, 1857.

DEAR GARRISON.—Can a State have a right which an individual has not? Can a Church? You will say, no—never, in any case. Most persons will say, as a general question of abstract morality. But, considered as a question of specific application, most will say yes; in practice, if not in words.

For instance: not one in a thousand would say that he had a right to tell each and every other person what he should or should not do, and to kill him if he disobeyed; yet 999 in 1000 would say, practically, the State has that right. What individual will say, I have discretionary power over the life, liberty, and happiness of all around me, to kill, slay and destroy, whom, whenever, and for what I please? Yet, who denies this to the State? "State Rights?" I am weary of the words: of words so full of all lying meanness and foul hypocrisy, as used in this nation in regard to slavery. Talk to the church, to the clergy, to the political party, to the demagogue in religion or politics, to the editor, the poet, the lawyer, the doctor, the banker, about the impending revolution, and the duty of all the non-slaveholding States to unite in one solid body to resist and to crush the Slave Power; and to excuse their inaction, they all begin to cry out, "State rights! State rights!" We dare not interfere with the State rights of Virginia, Maryland, Kentucky, Missouri, &c.

This book combines what we had previously seen in a much more expensive form in two English volumes, and consists of two lectures, read by Mrs. Jameson, her former in 1855, the latter the year following, to audiences of ladies in London, designed to illustrate these great truths; that there exists at the core of our social condition a great mistake to be corrected and a great want supplied; and that men and women must learn to understand each other, and work together for the common good, before any amount of permanent moral and religious progress can be effected.

We had designed to make an abstract of the contents of this book, with occasional extracts; but since so much would have to be omitted in the attempt to make it brief, and since, if we began to quote, it would be impossible to leave off, we will merely give two brief paragraphs from the close of the second lecture, and strongly recommend to everybody to buy the book and read it, and then lend it to everybody else.

C. W.

I would place before you, this once more, ere I turn to other duties, that most indispensable yet hardly acknowledged truth, that at the core of all social reform, as a necessary condition of health and permanency in all human institutions, lies the working of the man and the woman together, in mutual trust, love, and reverence.

How say now? Responsibility, it compati-

bation altogether. . . . It certainly does not affect the doctrinal views of any one of us. . . . It is a sin to moral duties and censure. It must not and ministers or laymen. . . . The South, . . . The Tract Society, says that a . . . all not allowed by the Tract Society in our social re-

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POETRY.

From the Dover Morning Star.
SUMNER AND KANSAS—LET THEM BLEED!

Motto of a banner at Washington City, displayed in the triumphal procession of rejoicing at the election of Buchanan and Breckinridge.

BY REV. A. N. MCCONOUGH.

Ay, let them bleed!—Slavery demands
Blood, to baptize her throne of power;
Blood, dripping from her gory hands,
Must stain each Kansas prairie flower!

High raise that banner!—blazon forth
That motto as your party's creed!
Sound it through all the slumbering North:—
SUMNER AND KANSAS, LET THEM BLEED!

Tear off the mask, that all may read!

Display it in your triumph hour!
Who dares oppose it, let him bleed!

Crush him beneath your ruskin power!

* **Kansas bleed!**—and who dare
Defend her, in her hour of need,
By Slavery's blood-stained altar swear
To silence—crush! Ay, **let him bleed!**

Ay, **let him bleed!**—so spoke in scorn
The toe who trod with impious feet
On Freedom's banner, soiled and torn,
In the dark hour of her defeat.

On Bunker's height, when Warren died,
The ruffian hands that did the deed,
And every tory, scoffing, cried,
WARREN BLEED!—**let them bleed!**

This ever is the ruffian cry,
When Liberty and Truth would rise:—
Who dares defend them, let him die!

Ay, **CRUCIFY HIM!** rends the skies.
When to the cross the Lord was nailed,
Each murderous Jew approved the deed,
And passing by, exulting, railed,

JESUS OF NAZARETH—let him bleed!

He bled, amidst his scoffing foes;
Who gloried in their sin and shame;
But soon a conqueror he rose,
And endless glories crown his name.

Ay, **let them bleed!**—But from that blood
The tree of Liberty shall rise—

Spread o'er the human brotherhood—
Its topmost branches kiss the skies.

When Chaldean's king, with impious mien,
Scoffed—revelled—in that fatal hour

The hand of Destiny was seen,
Writing of his departed power.

So now that hand is on the wall,
Amidst your guilty revelry,
Writing your doom—your fearful fall,
Scourfs at wronged humanity!

* **WEIGHED IN THE BALANCES, AND FOUND WANTING**, is Heaven's unchanged decree;
And soon through every land shall sound
The trump of endless jubilee.

From Zion's Herald.

THE UNDERGROUND RAILWAY.
DEDICATED TO MRS. H. B. STOWE.

BY REV. G. TAYLOR.

Where is the invention
Of this growing age,
Claiming the attention
Of statesmen, priest or sage,
In the many 'Railways'

Through the nations found,
Equal to the Yankees'
Railway Underground?

No one hears the 'whistle,'
Or noises of the cars;
While negroes fly to freedom,
Beyond the STRIPES AND STARS.

On the Southern lines
Stand the Railway Stations;
Negroes get free tickets,
While on the plantations;

For them, their wives and children,
First class' cars are found,
While they ride to freedom,
By Railway Underground.

No one hears the 'whistle,' &c.
Masters, in the morning,
Furiously rage;

Cursing the inventions
Of this knowing age:—

Order on the bloodhounds,
Swear they'll bring them back;—

Cannot find the 'track.'

No one hears the 'whistle,' &c.

In the 'Dismal Swamp,'
Defying penetration,
Conductor STOWE says 'Dred'
Built a Railway Station.

'Harry' and 'Lizette,'
'Old Tiff,' his 'Little Peoyons,'

'Mills,' and many more,
Got tickets of the 'Claytons.'

No one hears the 'whistle,' &c.

Wrath of Southern Planters
Furiously burns;

Gnash teaching, printing, preaching;

'Gainst every body turns;

Swearing, Black and White,

North and South must be

(To save the precious Union)

Reduced to slavery.

No one hears the 'whistle,' &c.

Travel is increasing;

Build a double track;

Can and engines wanted;

They come, we have no lack.

'Clear the track' of leavers;

See that crowded car,—

Thousands passing yearly;—

Stock is more than par;

No one hears the 'whistle,' &c.

Southern tyrants, startled
In the 'Old Dominion,'

Tremble while they hear
Public opinion.

Like ten thousand thunders,
Northern voices spoke,

Let not Whites or Negroes

Wear the tyrant's yoke!

Down South' they hear this whistle;

These noises of the cars;

Loud proclaiming Freedom

Beneath our STRIPES AND STARS!

THE SEED MUST DIE.

The seed must die before the corn appears

Out of the ground in blade and fruitful ears;

Low must those ears by sickle's edge be lain,

Ere thou canst treasure up the golden grain.

The grain is crushed before the bread is made,

And the bread broke ere life to man conveyed.

O! be content to die, to be laid low,

And to be crushed, and to be broken,

If thou upon God's table may be bread,

Life-giving food, to souls an hungered.

TRANCE.

BE A HERO.

In the world's broad field of battle,

In the bivouac of life,

Be not like dumb, driven cattle—

Be a hero in the strife!

SELECTIONS.

TESTIMONIES OF THE PENNSYLVANIA PROGRESSIVE FRIENDS.

I. SLAVERY.

We renewly record our testimony against the awful system of chattel slavery in our land—a system which is but the synonym for unstrained licentiousness, unparalleled cruelty, brutal degradation, wholesale robbery, and every other conceivable crime and sin; which is fitly symbolized by the lash, the fetter, the thumb-screw, the bowie-knife, the bloodhound; which requires for its support the denial of all the principles of justice and humanity, the destruction of all human rights, the overthrow of all the safeguards of society, the violation of all the commandments of God; which cannot tolerate dissent, nor bear examination, nor endure the light, nor permit freedom of speech or of the press; which inflames every passion, disorders every intellect, corrupts every heart, brought under its influence; which, like a volcano, contains within itself the elements of ruin, and is continually discharging its fiery lava in every direction, defacing all that is fair and beautiful, and spreading destruction in its track; which admits of no defense, no palliation, no modification; and which, therefore, should be immediately and forever abolished.

In view of its growth and character, its alarming strides and astounding developments, its impurity toward God and inhumanity to man, we feel constrained to affirm, that whatever religious body is found in communion and fellowship with slaveholders, or which recognizes the compatibility of slaveholding with sound morality and true piety, or which regards with aversion or indifference the struggle now going on in the land for the utter extinction of slavery, forfeits all claim to respect and confidence, and especially to Christian character, in the primitive meaning of the term Christianity.

The history of our country shows that slavery has attained to its present colossal dimensions through the spirit of compromise in Church and State. In an evil hour, in order to effect a common union, a vital stab was given to liberty in the formation of the American Constitution, wherein provision was made for a slave oligarchy in Congress, for the prosecution of the foreign slave trade for twenty years, for the pursuit and recovery of the fugitive slave in every part of the land, and for the suppression of domestic insurrection; thus involving the whole nation in the awful criminality of the slave system, making the government its bulwark and defence, and giving to it stability, character, boundless resources, and absolute supremacy.

The natural retribution has followed this spirit of compromise, in flooding the land with political profligacy and religious hypocrisy—in the bold denial of the self-evident truths of the Declaration of Independence, and of the Golden Rule—in the multiplication of sin into fifteen slaveholding States, of half a million into four millions of slaves—in the perfidious repeal of the Missouri Compromise; for the purpose of wresting from freedom a vast territorial empire—in the bloody invasion and conquest of Kansas by armed bandits from the South, countenanced by the government of the United States—in an evil hour, in order to effect a common union, a vital stab was given to liberty in the formation of the American Constitution, wherein provision was made for a slave oligarchy in Congress, for the prosecution of the foreign slave trade for twenty years, for the pursuit and recovery of the fugitive slave in every part of the land, and for the suppression of domestic insurrection; thus involving the whole nation in the awful criminality of the slave system, making the government its bulwark and defence, and giving to it stability, character, boundless resources, and absolute supremacy.

He criticizes the Jesuitical Resolutions reported by the Investigating Committee, and adopted by the Society—the 4th as follows:

Resolved, 4th, That in the judgment of your Committee, the political aspects of slavery lie entirely without the sphere of this Society.—What then, can these political aspects of it be, since a breath before it is declared that the Society should endeavor to make them? The Committee, stating that a wonderful harmony was to be had between the opening prayer, and its offering by Dr. Spring, it seems to foreshadow peace, if not first purity. Dr. Knox makes a report of the general prosperity of the Society for the past year, occupying ten minutes more, concluding with the statement that the Special Committee, appointed last year, are now expected to make their report. Chancellor Frelinghuysen, Chairman of the Committee, describes the movements of the Committee, stating that nearly ten of them are occupied in the preliminaries to the opening prayer, and its offering by Dr. Spring. It seems to foreshadow peace, if not first purity. He maintains the rightfulness of the system under which he himself was born a slave, and which denied him every human right, save only the right to live. He maintains the rightfulness of the system under which, if his father (a poor human being) most fathers of such children had not contrived to rescue him from its incalculable cruelty, he would have been a slave to-day, or would have found a refuge only in the grave. If the system which he maintains was just to his mother and to him, it is equally unjust to every slave mother and to every slave.

Who is to blame for impurity of blood? Surely not Dr. Ross. So we say. It is not Dr. Ross's fault that he was born of a woman who, in her desire to avert the discussion of the subject, he wishes his name not attached to the conclusion of the Committee to be reported. This preliminary occupies fifteen minutes, leaving less than half an hour for the report and discussion.

Judge Jessup, Secretary of the Committee, proceeds to read the report, which we yet hope may prove less the 'cry of peace, peace, where the Lord hath not spoken peace,' than all those preliminaries foreshadow.

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